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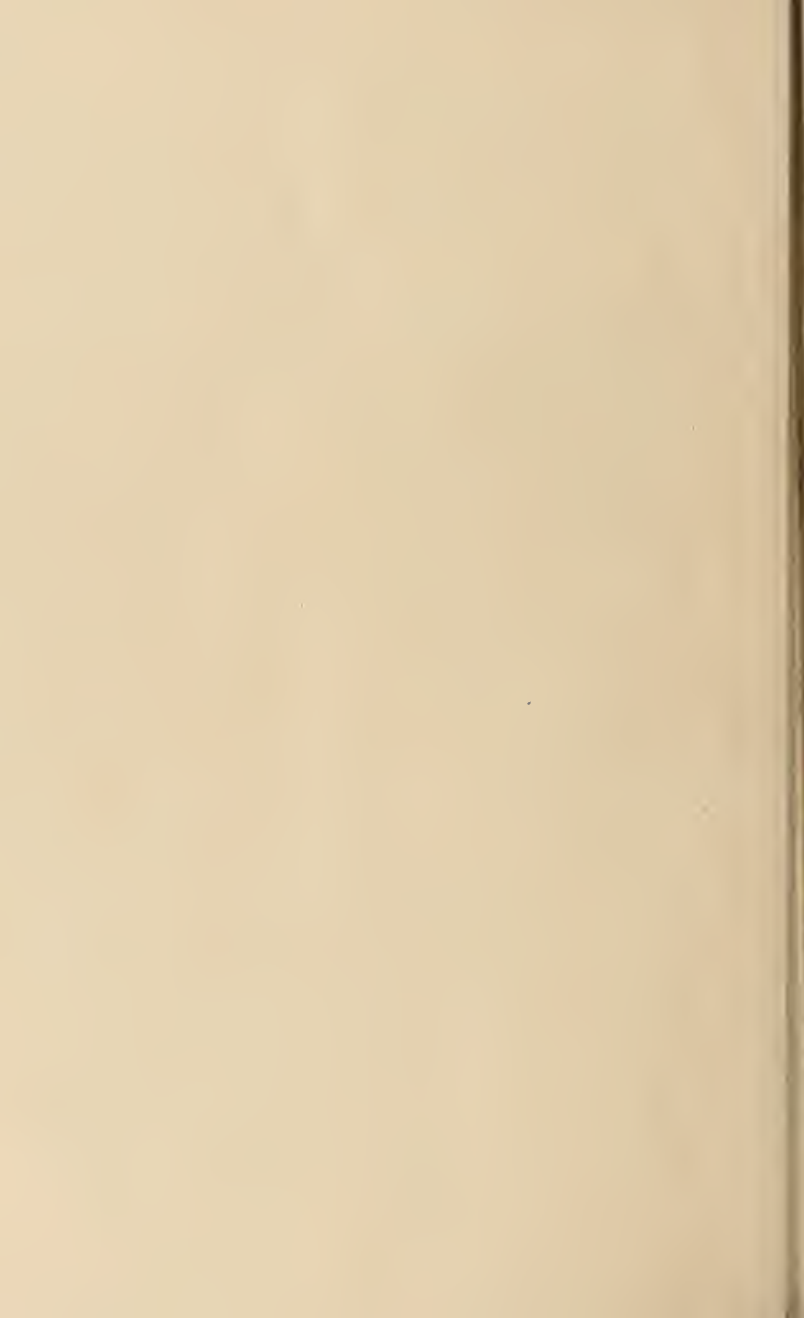
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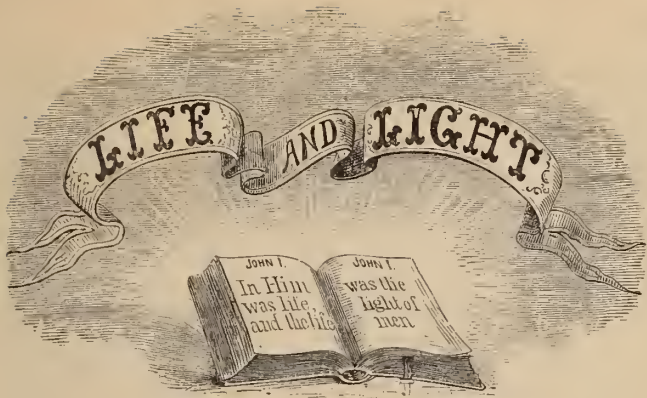
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## FOR WOMAN.

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VOL. IX.

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### TURKEY.

#### FAMILY LIFE IN TURKEY.

BY MRS. G. F. MONTGOMERY.

HAS anything been accomplished in ten years toward elevating and purifying "family life in Turkey?"

Yes, much; but it is difficult to show just how, and where, as no pen-picture, however vivid, can give more than a very meager idea of the gross darkness and impurity there was to contend with. Nothing less than the Gospel of divine love could have penetrated the terrible gloom.

I sometimes feel that what has been accomplished is somewhat like what occurs in many families in "moving times." The first stage is that of endless and indescribable confusion. A couple of days makes a vast seeming difference; halls are cleared, carpets down, brackets arranged, and, to the casual caller, everything appears tolerably "settled;" while the initiated know that in trunks, bureaus and closets, there yet remains many a wearisome day's work.

I suppose there is not a place in Turkey where the Bible has gained any foothold, which has not had created in it more or less of a public sentiment in favor of the sanctity of Christian family life; and in many places there has been much more than this. There are homes in this empire where the tenderness and loving,

consideration between husband and wife could hardly be exceeded in any country of cultivated privileges. Again, there are families who seem willing to engraft just enough of the Gospel principle upon their family tree to enable them to stand pretty fairly in the estimation of missionaries, and yet retain certain elements of the old crushing-down of woman, which shall gain them, also, a respectable recognition among their Armenian friends.

Old customs and superstitions have an astonishing power over those just emerging from their thralldom. Sometimes the trouble seems to be with the men of the family, sometimes with the women, and sometimes with both. The men enjoy the neater habits of their wives and sisters—the dawn of intelligence that comes from acquaintance with the living Word; but as to waiting a little for the preparation of the Sabbath morning meal, that the wives and mothers may also have the privilege of attending the early Sabbath School—that is quite another thing. Or, if there are a couple of little children in a family, both too small to walk, the mother, not able to carry the two, must of necessity remain away from the public services of the sanctuary. Suggest to the father that he either carry one child, or occasionally stay at home with both (they are usually too poor to hire servants), and he would only pity your insanity. “What has that to do with religion?”

On the other hand, it may be that the wife and mother, never trained to resolute or self-controlled habits, and with hardly a single encouraging or helpful influence thrown around her, becomes dismayed at the myriad of obstacles in the way of regulating her family concerns as they should be; and, after a few thankless attempts at making a home in her dreary dwelling, settles into a state of careless indifference. And who can wonder? To justly estimate her difficulties, one must know the darkness, dirtiness and general discomfort of the average Marash home, as well as the utter disregard of its inmates for each other's welfare or convenience.

Then in the matter of young brides—in spite of our utmost efforts, there are comparatively few from the average families who are allowed to appear in church the first Sabbath after their marriage. Still less would they be permitted to attend week-day services, or engage in any general effort to win souls to Christ. These, and many others similar, are hindrances to the vigorous growth of the Gospel ideas of family duty and privilege, and with which, hidden below the surface, we are coming in contact more and more. From its very depths, my soul yearns over the young mothers of this land! Half of us, in their circumstances, would be willing to give up and die, rather than make farther effort. But, thank God!

many of them are better than we — they don't give up and die; and many a time have I been shamed and humbled, as I have seen their sweet acceptance of their (to us) intolerable lot, or their happy satisfaction over some little success in family managing, where I couldn't have found a pin-head on which to hang a self-gratulation.

The "bureaus and closets" of family life in Turkey are hardly in respectable order yet! Does that discourage us? Not at all. These things are of slow growth, naturally. To attempt any forcing in the matter, would only result in an ungainly lack of symmetry. Little by little, men and women will learn just how genuine Christ-love, if it is in their hearts, must reach down and touch all the hidden desires and motives of their souls, sweetening, purifying and uplifting every social relation, in its penetrating influence. And there has been great gain in ten years. More women wear whiter sheets to church, than ten years ago. Better than this, attentive eyes and listening ears bespeak a more intelligent understanding of the Word preached. A few fathers are beginning to take pride in having their sons sit beside them in church, in place of leaving them to join the miscellaneous crowd of boys who always occupy the central position, just in front of the pulpit, in all our churches, and where no one is responsible for their behavior. In many homes, newly married couples have separate sleeping apartments, instead of living in a promiscuous family heap, as formerly; and brides are less like mummies than years ago.

But perhaps nowhere is progress more apparent than in the matter of schools. One not familiar with the abject poverty of most of these homes, can hardly estimate at how much real sacrifice the children are sometimes kept in school. Their help in the family is small, at best; but it is something, and that something often means much here.

The old idea of schools was, of a convenient riddance of the youngest children for twelve hours each day. What they did in that time was never questioned, so they were well out of the way. And long we waited in Marash, for mothers to be persuaded they were not losing every chance of marrying their daughters by educating them; any knowledge of books would surely make young wives pert and unmanageable. The untiring labors of Mrs. Cofing, for over ten years, are bearing priceless fruit in this direction. All the schools in the city are now graded, and in some of the villages, too. Our Marash schools are all taught by girls. There is, indeed, a young man, or boy, teacher, in the High School; but he is under a lady, who does the governing for him. Generally now, men are ashamed to take wives who have not, at least,

some education. And it certainly inaugurates a new era, when more women even than men, are found at the annual public school examinations; and when the average standing of many of the girls reads higher than that of sons of ambitious and pretentious fathers.

The rights of girls, too, are being more respected in the matter of accepting, or not, proposals of marriage. Once they never would have dared to remonstrate, knowing it would surely increase their woes. No girl in our Protestant communities can be forced now to marry a man she does not like; neither are they married so very young as they were. Mr. Montgomery has often remarked that touring among the out-stations is vastly different from what it was before young preachers' educated wives and girl-teachers were found there. With quite an appreciative idea of what Christian homes should be, they often make it seem thoroughly home-like; where everything else is most dreary. The influence of these many homes is simply immeasurable.

The monthly mothers' meetings did not exist ten years ago; the tender interest in which bespeaks a new rousing up to their privileges and responsibilities. It should be mentioned, too, that the story of generous and self-sacrificing effort in their behalf of interested and praying women in America, bears its fruit even in the sluggish hearts of women here. With perhaps a very weak conception of what a power prayer is, the fact that it is being wielded for them, and out of pure love for a mutual Saviour, stirs in them a new hope for themselves, and some desire to go and do likewise.

So it is, that the Womans' Boards have touched the homes of this land as no power had done before. If the beginning is this, what may not the glorious end be? Faith sees Zion even in the East, as having put on her "strength," and Jerusalem arrayed in her "beautiful garments."

Ten years more of patient, prayerful seed-sowing by our Womans' Boards, and — what? "According to your faith, be it unto you." "Lord, increase our faith."

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## INDIA.

### THE ORPHANAGE AT PASUMALAI.

[FROM the annual report of the Madura Mission.]

A NURSERY for orphans and destitute, friendless children was opened in Pasumalai the 1st of November, 1877, and continued through the year 1878, with numbers ranging from one hundred to two hundred and thirty-five. The whole number received from the first, has been one thousand and fifty-five. During the famine,



the streets of Madura and the surrounding country were overrun with vagrant children, whose fathers had either died, or left their families in search of support. The nursery undertook, from the first, to care for the children day and night; to restrain from vagrancy, and to give them something to keep them employed. A school was at once started for those who were well enough to study. In the mornings they had work given them, and in the evenings there were games and various exercises, in which singing formed a part. They have learned fifty of the most common lyrics, and sing them with enthusiasm.

The children have come from all parts of the Madura district, more than thirty different castes being represented here at the same time. It has frequently been remarked how helpful they were in caring for one another when sick. We have not known of any quarrelling among the different classes; but, on the contrary, we have seen many instances of affectionate familiarity where we should least expect it. It has sometimes been amusing to see how cordially they received new children, and helped clean them; and how proud they were to present them afterward—as much as to say, now they belong to us, and are a part of our family.

Among the first ones received were two little children whose mother had taken them to the tank to drown, because she had no food for herself and them, and had determined to destroy them the quickest way possible rather than see them starve. A catechist found them just as she had pushed one of them into the water, rescued them and brought them to us. When asked if they wished to go with their mother, they said: “No; we want to stay with you. If we go, she will push us into the tank, as she would have done if it hadn't been for this man,” pointing to the catechist. In two or three instances mothers have offered to sell us their children, for food; but, I rejoice to say, we have not seen this frequently; on the contrary, we have witnessed many touching scenes among the remaining members of families where some have died.

A little Ullala girl came to us, about ten months ago, with a grown-up brother, so emaciated and weak that he could walk but a few steps at a time. We saw that he needed regular food and medicine, and told them they might stay in the nursery. They hesitated a long time before they could make up their minds to mingle with all classes. It was a hard struggle, for it was a question of life or death; but they finally decided to stay. They were the only ones left of a family of seven children, and they were very fond of each other. After a few months the brother so far recovered that we gave him a rupee, to begin life with, and he set up a

wayside bazar, by which he made enough to support himself. He was taken sick again, however; and seeing that he needed more careful attention than we could give him, we secured his admittance into the government hospital, where, after a month or two, he died. When his sister heard of his death, she was inconsolable. I comforted her as well as I could, and told her that her brother had learned of Jesus; that he loved him, and prayed to him, and that Jesus had called him away where he would have no more suffering. "Yes, I know that," said she; "but I am all alone now; I have no father, no mother, no sister, no uncle, no aunt; I am all alone." I assured her that we would be father and mother to her; that the Lord had promised to be a father to the fatherless, and would be to her if she trusted him.

There was a man of the thief caste from a village three or four miles away, who came one day with four children, asking us to receive them. He said his wife and two children died in the Tirumangalum relief camp; his eldest daughter was ill in his village; and would we receive these? We consented, and he left them, coming to see them occasionally afterward. We noticed that he was more feeble every time he came; and after awhile he was unable to come at all. The children heard that their father was dying, and went to him: he lived but a day or two. Thus, the five children were left orphans and penniless; for, though he had land and a house in an eligible part of the village, the famine had swept away everything, so that there was nothing ever to meet the funeral expenses; and if we had not taken the children, they would doubtless have perished. One very nice boy, who has been here a few months, said the other day, with the tears running down his face: "My father and mother both died in the famine. I had an elder sister, but I don't know where she is, or whether she is living;" and so the sad story of suffering and death goes on through the whole list of children.

As the larger part of the children come from heathen families, it is not surprising that they bring many of their customs and superstitions with them. The first child that died brought a wail from the company such as might be heard on any burning-ground, or where a heathen person had died. We showed them that this was not the way to express their grief; that they might feel real sorrow in their hearts, but the wailing could do no good; and funerals have since been conducted with decency and quiet.

I will mention one or two instances to show the change in some of the children while here. A boy left the nursery to go and visit his sick mother; after a few days he returned, and begged to be admitted again, saying: "If I stay in any village I shall have to

worship the stone swamics — and I don't want to; please take me again." As we knew the family were in distress, we received him; and now he is in the Tirumangalum boarding-school. His father gave his cordial consent to his going, and said; "He is all the time telling us that the Christian's God is the true God, and wants us to worship Him. I believe what he says is right; he may be a Christian if he wishes to be."

One day, when giving out the clean clothes, I said to a girl whose cloth was cleaner than the others, "I think you can wear yours a little longer." She looked up in my face with a beseeching expression, saying: "Please, Ammal, give me a clean cloth, too; before I came here, I did not know I had on a dirty cloth." "Dear child," I thought, "you have expressed the condition of multitudes of the people who are living in filth and in darkness so dense they cannot perceive it."

Many of the children, too, have learned to value prayer. In the early part of the year, when we thought the nursery might be broken up for want of funds, some of the older boys used to go away by themselves and pray that it might be continued, and that they might not be sent away to starve. They were greatly rejoiced when they heard that the money had been provided, and they could remain. When I inquired if the girls were in the habit of praying, the reply was, "Yes, they pray every night. If a girl lies down without praying, the others are sure to rouse her, saying, 'You have had rice to-day, have you not? Have you thanked the Lord for it?'"

At the winding up of the distribution by the relief committee in Madras, Judge Hutchins, the chairman of the committee under which the nursery has been carried on, wrote the secretary of the Madras committees as follows: "The nursery at Pasumalai is really an orphanage. We were allotted funds for its support till the end of February next, but we all consider it deserving of some more permanent endowment. It is excellently managed by the American missionaries. We strongly recommend it for a liberal grant, sufficient to maintain it for some years, if not to place it on a permanent basis, as a suitable memorial of the famine, and the generous assistance provided by the people in England." An allowance was made by the Madras committee, which will provide for sixty children one year. Many of them are quite young, however; and though they may be able to earn a livelihood when they are older, and better times shall come, they will need a maintenance for a long time.

## JAPAN.

## LETTER FROM MISS JULIA GULICK.

\* \* \* \* About the first of December, with a good Japanese woman as companion, I left Kobe for a visit to Kikone. After a two days' visit at Kioto, we took a stage from Kioto to Otsu, seven or eight miles distant, on the shores of Lake Biwa. Two hours on the fine new road brought us to the shores of the lake, and, at eight o'clock in the evening we climbed into the little steamer, feet first, through the low window in the cushioned seat, and thence to the carpeted floor of the little cabin, twelve by fifteen feet square, assigned to first-class passengers. There seemed to be no door either to the first or second cabin, and the ceiling was so low, that I could just stand erect. To our dismay, the pairs of feet continued to appear at the window, announcing a new applicant for a seat, till there seemed to be scarce sitting room on transom or floor for those who had crowded in. Though we were packed almost as closely as herrings in a box, and the fumes of tobacco were not conducive to sleep, we still secured about two hours' rest before we reached the landing at Kikone, at two in the morning. By three o'clock our papers had been carefully examined, and we were settled at an inferior inn near the landing, glad to have a quiet place to rest a few hours before entering upon the duties of the Sabbath.

After breakfast we walked to the town, under the escort of a policeman, and were conducted to the house of a leading doctor, which is the temporary home of my former teacher, Mr. Homna.

I had received an urgent invitation from Mr. Homna to spend two weeks in Kikone, and work among the women. He could do something for the older ones, but the young women were quite beyond his reach. If he ventured to speak to one after meeting, and invite her to come again, she was sure to take the alarm, and not appear afterward. We were warmly welcomed by Mr. Homna and the family, who had sat up till midnight awaiting our arrival the evening before. After a few moments' conversation, seven or eight nice soft comfortables, some of them covered with silk, were brought in and spread on the floor, in Japanese style, for both bed and covering. After our experience at the inn, we most heartily enjoyed the luxuriously soft, warm beds, and improved the opportunity to make up lost sleep.

The head of this household has been absent seven years, connected with the Japanese legation in Paris. It was a new and pleasant experience to be thus admitted into a family of the wealthy class, and we tried to improve the opportunity to do them good.

We read the Bible, and sang and prayed together at home, and induced the ladies of the household to attend some of the meetings. They treated us with the utmost kindness and hospitality during the ten days we were with them. Mr. Homna writes that our visit was a blessing to the family, and we most earnestly hope it will prove a lasting benefit.

One old woman whom we met interested us much. She had strongly opposed her son who attended the meetings; but his changed conduct toward her, and what he told her of the truth, convinced her that there was some good in it. Her curiosity was so excited that she attended one of the meetings; and from that hour she was as earnestly in favor of the new religion as she had been opposed. She attended all the services so far as possible, and would frequently rouse her son in the night to answer some question that came to her mind. Her expressions of joy in her new-found treasure were most enthusiastic. She could not say enough of the peace and tranquillity of heart which she enjoyed, and the delightful harmony at home since she and her son both became believers in "this way." Anxious that all her friends and neighbors should be instructed, she gladly opened her house for a meeting one evening in a week; and she spent nearly all the day previous to the first meeting in going from house to house, telling the good news and inviting the people to attend. As the result of her efforts, her little room was crowded.

Among those considered believers are a noted gambler,—who was also the keeper of a house of ill-fame,—with his wife, a wrestler and two doctors, who have been very dissipated. The gambler has given up his unlawful practices, and has sent the girls of his establishment home to their parents without claiming the return of the money paid for them, or has found husbands for them. The wrestler has given up his employment; and the doctors are so changed, that it is a matter of surprise to their friends and acquaintances. The latter are men who stand high in their profession, and are widely known in that vicinity. If steadfast, their influence for good will be great in Kikone, and in the neighboring towns, which they frequently visit. These enterprising people have sent four girls to the Kioto Home. They have also ordered from California one of Estey's organs, for ninety dollars; and Mr. Homna writes that they "lengthen their necks" looking for it.

This is the bright side of the picture. But there is also a shady side. One bad man—a friend of the gambler mentioned, and engaged in the same business—seemed much interested, attended preaching services, Bible-readings and prayer-meetings, gave up gambling, and professed to be about to give up his other wicked

practices. But the test was too much for him, he has ceased to attend the meetings, and is reported to have resumed gambling, and to be prosecuting his business with renewed vigor. Another, one of the firmest of believers, even making public exhortations, has found that being a Christian means pecuniary loss instead of gain, and has abandoned the faith. In addition to this, a proselyte of the Greek Church has been there, preaching the peculiar doctrines of that persuasion, and telling the people that Protestantism is a mistake; that the Greek Church is the only true church. The young preacher feels his weakness, and asks our prayers for himself and his little flock.

They are hoping to organize a church in Kikone before long; but they will be obliged to make haste slowly, and lay the foundations well, before attempting to raise the superstructure. As a single rotten beam in the threshold of a house endangers the whole building, so a single false professor in a young church in this heathen land is a very serious hindrance to the cause.

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## Young People's Department.

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### UDUPITTY SCHOOL-GIRLS.

The following letter from Mrs. Howland of Udupitty, Ceylon, will show our readers the effect of the Gospel on the girls in the boarding-school in that place.

\* \* \* THE girls seem to have enjoyed their vacation of eighteen days. All speak of having tried to do something for Jesus in their homes. Before they went home each girl mentioned some member of her family whom she meant to try to win for Jesus. Mr. Howland and I were earnestly requested to remember them in prayer every day while they were away from us. The afternoon they returned, they gave some account of what they had tried to do.

Margaret V—, who was received into the church last communion, feared many trials in her heathen home, and asked her classmates to pray especially for her. She came back rejoicing, saying: "My mother let me read the Bible to her, and she listened to all I said." She also had an opportunity to speak to some of her heathen relatives. They did not like to hear; perhaps by next vacation they may be willing to hear."

We heard from the grandmother of Valliannura, that, "day and night she was reading and talking with different members of the family, urging them to give up their idolatry and believe in Jesus." Since then the grandmother has bought a New Testament, and is diligently reading it. She also told us that one day Valliannura had the children in the neighborhood come into her compound. As she was talking to them of Jesus, some boys began to mock,



and she seized a broom and drove them from the compound. The old lady seemed much pleased with the child's courage.

I wish our friends in America could see the girls who united with the church the last time. Five were from heathen homes; truly, they have been brought out of darkness into light. One said when she was at home for vacation, she was undecided about

Christianity, but God made her see her danger. A heathen festival was going on in her village, and her mother told her she must go.

"No, I can't go," she answered.

"Why not? You are not a Christian."

"No," she answered; "but I intend to become one, and I must go to the Christian church."

At first the mother refused to allow this; but as Mary persevered she finally yielded. After this Mary felt that she "must give herself to Jesus right away." She had many days of sadness over her sins. While she tried to take care of them herself, she had sorrow; but afterward she understood what it meant to have Jesus wash them all away. She was very, very happy, till one day the tempter came to her. I noticed in the class that she seemed unhappy. At noon she came to my room, and I said:—

"Dear child, what troubles you?"

"I cannot be God's child any more," she answered; "I have listened to Satan's voice—now I am his child."

"Tell me about it," I said.

"Yesterday I did not go to the prayer-room when the others went," she replied. "Satan whispered, 'You have to pound vice; you cannot spend so much time in prayer.' I did not know my lessons, and I had to cook; so I thought of my work, and I did not pray. I did not get along well yesterday, and to-day everything has gone wrong; I cannot be God's child."

"Tell our loving Father all about it," I said, taking her hand.

We knelt together, and she wept as she prayed. When I prayed, she crept close to me, and took hold of my hand. As we rose from our knees she asked:—

"May I try again to be God's child?"

I encouraged her to go on as a Christian; and since then she has tried to be cheerful, patient and diligent. The head-master says there is a great change in her: she is willing to be told of her faults, and tries to correct them.

When it was decided that she should be received into the church, she came to me and asked for work to be done in play-time.

"Why do you want it?" I asked.

"You know, Ammal," she answered, "I am to unite with the church; how can I receive baptism and the Lord's Supper, and not give anything to show my love?"

As she is very poor, I gave her some kitchen towels to hem. I wish you could have seen her happy face when I paid her nine and a half cents; and she exclaimed. "I am so glad I have something to give!" It would have been easy to give her the money, but it was better for her to earn it.





Sometimes I take two or three of the girls with me to the villages, and I have been delighted to see how readily they take hold of the work. They will tell a Bible story in a sweet, simple way, adding sometimes a scrap from their own history, by way of illustration and application.

While visiting some houses the other morning, we called at one where two dear little girls live; both are in my Sabbath School class. As I was talking with the mother about the necessity of trusting in Jesus, these little ones dropped on their knees before her, and said:—

“Archie (mother), we are not going to heathen temples any more.”

“Why not?” she asked, surprised.

“Because the true God says we must worship no other god but him.”

Turning to me, they asked:—

“Ammal, can we bring Archie to your meeting on Tuesday?”

“Certainly,” I answered.

“I have no time,” said the mother.

“Oh Archie, Archie!” cried the little girls; “yes, you do have time.”

There is much to be done in this field. Much has been accomplished, and we are reaping the fruits of others toil. Do not forget to pray for us. Our grateful thanks are due to the societies who contribute money, and take such an interest in our girls. May they never lose their interest! Many of those who have been helped are now seeking to do something for Jesus in their homes. The Spaulding Band at Uduville, and the Laura Smith Band at Udupitty, are diligently working to raise money to send to an island some distance from Jaffna.

“Sow beside all waters,” and believe “Ye shall reap if ye faint not.”

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#### HOW IT WAS DONE.

It was a lady from New Haven that did it—dropped the good seed from which sprang the Young Ladies' Missionary Society in one of our Boston churches. She was only on a brief visit to the city at the time of the Annual Meeting of the Woman's Board, and entertained as an angel unawares; but she was so full of missionary zeal that it bubbled over in a spontaneous way that was very stimulating.

Among those who shared in the benefit of this overflow, was a young lady who, though an earnest Christian, had never taken

special interest in foreign missions. Her mother was heart and soul in Woman's Board work; and the daughter had never doubted that it was a very good enterprise, but it was one that did not specially concern her. After a few conversations with the visitor, however, the matter wore a different aspect. Foreign missions seemed to take a definite, important, necessary place in Christian work; she began to think it was something that could not be thrust aside any more than her duties to her church or her favorite city charities. It began to appear to her not as a question of preference or pleasure, but a question of duty, to be conscientiously considered. Ought she not, ought not her young friends, to take an interest in, and have a share in, the great work?

As she thought of it more and more, the feeling grew to a strong conviction, which gave her courage to speak to others. Can't we have a young ladies' missionary society in our church? Don't you think we ought to have one? she asked of one and another; and her enthusiasm was so earnest and so genuine that her friends caught its inspiration. A meeting was held, and through careful preparation and personal effort with individuals, it proved a success, both in numbers and interest. A constitution was adopted; officers elected; arrangements made for monthly meetings; plans formed for becoming thoroughly acquainted with missions and the countries in which they are established; and the support of a beneficiary assumed.

The meetings were placed under the care of a committee, who were to see that missionary intelligence was provided for each one. So far, our meetings have been full of interest, and this is the way they are arranged: they are held at private houses, and commence at quarter before four in the afternoon; the first fifteen minutes are spent in devotional exercises; the hour following in sewing for some missionary object; and the second hour in giving missionary intelligence. A simple tea, limited by a by-law, is served at half-past six, to which the young gentlemen of the church are invited, and the evening is spent in social amusement.

The missionary programmes for the first three meetings were like this: at the first one we had a short paper on the geography of India; one on its history; a sketch of one of its beautiful buildings—the Taj Mahal; and extracts from a book of bright journal letters, written by an English lady, sister of one of the Governor-generals of India—none of these exercises occupying more than ten minutes. At the second meeting we were entertained by a description of the various religions of India; an article on caste; an account of the organization of the American Board, and the adventures of its first missionaries to India, and a continuation of

the journal letters. At our last meeting we had a description of one of the famous cities of India; a paper on the Ganges, including Mrs. Browning's beautiful poem; more of the work of the early missionaries, and of the journal letters.

Our evenings have been very pleasant. Young gentlemen who have felt little interest in church gatherings have been present, and entered into the undertaking with heartiness and zest; and a mite-box placed in a prominent place for voluntary contributions during the evening has grown perceptibly heavier at each gathering. Altogether, the movement has been a decided success—so much so that we feel inclined to suggest to others whether it be not a duty—not only duty, but a privilege—to “go and do likewise.” Having just waked up to the subject ourselves, we would like, if possible, to rouse somebody else. We wish to testify that we have a great deal of enjoyment, as well as labor, in what we are doing; and yet we are convinced that if it were all work and no play, it ought to be done just the same.

We should be glad to receive suggestions from societies like ours; and if our long experience of three months can aid others, we shall be most happy to give them the benefit of it.

C. B. A.

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## Our Work at Home.

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### OUR PART OF THE WORK.

As we hear of the grand movement that Christianity is making in the nations of the earth at the present time, when hundreds and thousands are pressing toward our Saviour's cross, there must come to each one who hears, an overwhelming sense of responsibility to the millions of women and children who are looking to us for the bread of life. We cannot shut out the thought that fifty million of women and children—uncared for by any other society whatever—depend wholly upon Christian women in the Congregational churches in America for a knowledge of our Gospel. If this work belongs to the great body of Christian women in our churches, then we may be sure that some portion of it belongs to each one. Who has a right to say that it may belong to her neighbor, but not to herself?

Those who are specially responsible to the foreign workers, feel strongly the burdens and perplexities that so often oppress them. We share their anxieties in a measure; but the anxious thought

that so constantly haunts us is, How shall the pledges be fulfilled which have been made to those who have gone to the uttermost parts of the earth under our protection? How shall the women in our churches be persuaded to give the time and talent, the labor and money, the earnest prayer necessary, to meet the demands from abroad?

And yet, we are almost ashamed to say this when we consider the small proportion of laborers we are asked to supply at the present time, in comparison with the field, — but one missionary to fifty thousand women and children, — and to follow up the results of their labors. This is the highest point we are asked to reach; and yet our present work falls short of this fourteen times. More than this — the few now in the field are hampered on every side for want of means. In every new demand the first question is, Can we afford it? Can we, can the people possibly do without it, and yet no vital injury be done? As long as this is the case, do we fulfill the pledge so solemnly made to the foreign workers? Forsaking all, they have taken their lives in their hands, and gone to their fields believing that there are those at home who will care for their needs, both temporal and spiritual. Can we fail to do it?

If we stop to think a moment, we shall find that supplying their needs means a great deal; the provision of food and raiment is a very small part of it. It means that they shall be supplied with all the needed materials for their work; they must have suitable rooms and buildings for their schools; when they have trained Bible-women and teachers, they must be paid; when new missionaries are needed they must be sent out to them. The imperative demand for these re-inforcements has been forced upon us within the last few weeks, from the tidings of the failing health of two of our missionaries in one station from over-work. The question, What is to prevent the same tidings from other stations? becomes a painful one. We must remember that these supplies ought to be kept up not in one station or two stations, but all over the world, and in geometrically increasing ratio as the years go on.

Who is to provide for all this? No one woman, or committee of women, surely. It can be done only by the entire female membership in our churches. This is very easily said; but a large portion of this membership will not do it unless they are persuaded of their duty and privilege in this regard. And this is what remains for those enlisted in the work to do. So large an undertaking must be attempted systematically. For this reason, our territory comprising the States east of Ohio has been divided and sub-divided, till now there is no church that cannot find its place in some cluster of organizations around a convenient center. It now remains to carry

out the work in its minute details, and to reach the end set before us at the outset—an auxiliary and mission circle in every church, and every woman and child an active member of one of these societies. To this end, this much has been accomplished: Of the 1,821 churches in our territory, 875 have organizations connected with our Board. The number of members in these organizations we cannot give exactly; but if we take the average of thirty to each auxiliary, we have about 26,000 out of 160,000, or one in six, who have even a nominal interest in our cause. In the matter of gifts, we ought soon to reach the point when we shall receive an average of two cents a week from every church-member. In 1877, the year in which the contributions were largest for our regular work, outside of legacies, we received an average of four-fifths of a cent a week from each one.

It remains, then, for the gifts to be multiplied more than four-fold; for societies to be formed in nine hundred and forty-six churches; and for one hundred and thirty-four thousand more women to be brought into hearty co-operation with the work. This seems a great undertaking. It rises like a mountain of granite before us when we look at it in all its breadth and height. But, bit by bit, the mountain can be hewn away, and in its place another generation shall find a fair and blossoming garden. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you."

There is another point to be considered, and that is, that not only the greater part of the work remains to be done, but the more difficult. The churches already brought into sympathy with us are, in most cases, the stronger and more active ones—those that are easily reached, whose members have large views, and are not afraid of a proposition because it is new or unusual.

The women already enlisted, too, are principally those who have been accustomed to benevolent work—who have known the luxury of much labor and generous gifts for the Master. What remains to be done, then, is largely among feeble churches, that very likely will feel that all their energies must be given to their own upbuilding, and among women who are either indifferent or positively opposed to our society. One by one they can be brought in if they are sought with earnestness. Like the woman in the parable, while rejoicing in the ninety-nine treasures that are ours, if there be a hundredth to be found in the house that belongs to us, shall we not light our candles, and search diligently till we find it? Our missionaries are seeking the lost sheep on the mountains, and we surely need not be afraid of labor in our own homes.

To accomplish this great and difficult work will require all the wisdom, tact, patience, perseverance, energy, zeal and consecration that can be brought to bear upon it; and, most of all, it will need prayer without ceasing. These requirements are not wanting in all our churches; and if they were, we have an unfailing source from whence they may be supplied. There is sufficient power among Christian women here to do this work, if there be only the willing hearts to bring offerings to Jehovah in his great spiritual temple. The offerings may seem small, but our Father can make them large. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

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#### ANNUAL MEETING OF THE NEW HAVEN BRANCH.

THE eighth annual meeting of this Branch was held in Meriden, First Church, Wednesday, May 13. Cordial greetings on all sides showed plainly that the veteran workers in the good cause still stood shoulder to shoulder. A prayer-meeting was held at 9.15 A. M., led by Miss M. P. Hinsdale, of West Winsted. As she read the Scripture, "And when the day of Pentecost was fully come, they were all with one accord in one place," it seemed beautifully expressive of this gathering of workers from the hill-sides and seashore of old Connecticut, to hold their spiritual feast. It was a sacred hour, as the earnest words and prayers that followed fully proved, and a fitting preparation for the work of the day.

The meeting opened at 10 o'clock A. M., Mrs. O. P. Hubbard, of New York, our former president, presiding. After singing "From all that dwell below the skies," Mrs. Hubbard gave greetings on her own behalf, as well as that of the "Executive Board," and also expressed her regret at the absence of our loved president, Mrs. Burdett Hart, now in New Orleans, on account of her health. She then read Scripture selections, interspersing them with brief remarks. Prayer followed by Mrs. Hooker, of Springfield. The "Annual Report," a concise and comprehensive paper, reviewing our work at home and abroad, and the report of the Treasurer, were next presented. The amount received was \$9,093.60.

Portions of a private letter from Mrs. Hart were next read, expressive of her warm interest in the meeting, and her presence with us in spirit. This was followed by greetings from the parent society, at Boston.

Mrs. Mather, of the Hartford Branch, spoke chiefly of their bereaved condition in the loss of Mrs. Thompson. They felt that

the work could hardly move on, without her strong hand and willing heart, yet should nerve themselves for renewed efforts. They loved to say on the receipt of any refreshing tidings, "This is in answer to dear Mrs. Thompson's prayers; she is still working with us." Miss M. P. Hinsdale's report, from Litchfield County, showed no lack of interest in most of the towns. "Cast thy bread upon the waters" was then sung; when Mrs. S. M'Call read a report from Middlesex County, showing much labor expended, and with good results.

Mrs. Bartlett, from Cesarea, Turkey, told us of her mission home and work. Cesarea has thirty out-stations, one of which is Talas, where she took up her abode eleven years ago. At that time there was not a Christian woman in the place, and only two or three men; now there are thirty Christian families. She described the establishment of schools there, and the great progress made by the pupils. She introduced to us a wild and wicked girl, who was driven by curiosity to the meetings for prayer, and afterward became an earnest Christian. She was trained for a Bible-reader, and had proved to be a most enthusiastic worker for Jesus.

They now have in Talas a missionary society among the native women, and they have requested the organization of a visiting committee, of two a week, to go from house to house, to make known the blessed Gospel.

Mrs. De Reimer, of Ceylon, was then introduced to the audience. She described Ceylon as one of the most beautiful islands in the world, also one of the oldest missions stations of the American Board. She told us of Uduppitty, and the school there under the care of Miss Townshend and of an interesting revival of religion among the girls while she was in charge of the school, during Miss Townshend's absence in this country. She then addressed the ladies of Middletown, where she spent the first eleven years of her life, and told of an old German music-teacher, whose pupil she had been. She found his name in the *Missionary Herald*, with a contribution of one dollar a month to the Madura Mission, India; and for five years that one dollar a month never failed. It became a perpetual inspiration to her, and she felt that she must do some special mission work in return for that money. People in this country could not appreciate the impulse received in foreign lands, in finding familiar names with donations.

After adjournment, about six hundred ladies partook of a collation, which gave full proof of the generous hospitality of Meriden.

The afternoon session was opened by the election of officers. Prayer was offered, remembering particularly the newly-appointed officers, and the organizations which they represent. The report



from Fairfield County, was read by Mrs. G. B. Wilcox, and was full of encouragement; that from New Haven County, by Mrs. J. N. Adam, which told the story of faithful labor and resolute purpose.

Mrs. Cora W. Thomson, of the Constantinople Home, then spoke of her work during the six years past. Briefly she alluded to the first school for girls in Constantinople, and its subsequent removal to Marsovan; the need of another at the capital, and its establishment; told of its changes, and teachers, until its present location in the fine building erected for it through the liberality of many ladies. There are now one hundred and twelve scholars. The girls are very bright and intelligent, and often need to be restrained in their studies, so eager are they to learn. The only fault found by those who place their daughters there is, that the Bible is so constantly used as a text-book; to which they give answer, that the teachers regard that book as the true foundation of all science and learning. She gave interesting sketches of some of the scholars.

By request, "I know that my Redeemer liveth" was sung, with much power and sweetness, and quite refreshed the audience; a very bright, suggestive paper on "Mission Circles at Home" followed, by Mrs. J. N. Adam, discussing ways and means of interesting the little ones. A valuable paper by Mrs. H. D. Hume was only touched upon, for want of time, giving us a hint of its richness, which the more made us regret its loss.

A vote of thanks to the Meriden ladies for their generous hospitality, was most cordially rendered, a parting hymn sung, and we left, feeling that another rare privilege had been granted, for which we must render account—and, also, a new sense of consecration to the service of the Master. MRS. L. A. GALLUP.

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### SUFFOLK BRANCH.

A SUFFOLK BRANCH of the Woman's Board, comprising the three Suffolk and the Mendon Conference Associations, was organized in Park Street Church, Boston, on Wednesday, April 23d.

After the organization, Mrs. Bowker, President of the Woman's Board, was asked to state the relation of the Suffolk Conferences—which include all the churches in Boston and vicinity—to the Board, and their previous action in regard to it. From her address, which was full of information and interest, it appeared that ten days after the formation of the society \$500 were contributed from the Boston churches; and two months after active operations had begun it had increased to \$2,000, enabling the Board to assume the support of three missionaries and eleven Bible-readers. During

the first year over \$3,000 were received from the same source, it being three-fifths of the whole receipts of the society for that year. The second year \$5,000 were contributed; the third year \$5,500; and each year since that time the average amount has reached \$7,000; the largest sum, \$8,000, being received in 1877. The aggregate donations for the eleven years are \$72,525 for the general work; \$14,000 additional for the Home in Constantinople; \$600 for the Kioto Home; \$6,300 in legacies for current work, and \$25,000 for the permanent fund; making a total of \$118,362.

The meeting was large and enthusiastic, and this new off-shoot, starting from the very center of the operations of the Board, promises to be a great power and strength to the work.

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM APRIL 18 TO MAY 18, 1879.

MRS. BENJAMIN E. BATES, TREASURER.

### MAINE.

<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Lagonia, Cape Elizabeth, Aux., \$15; Middletown, Aux., const. L. M. Mrs. J. E. Pond, \$25; Norridgewalk, Aux., \$5; Solon, Aux., \$7; Lewiston, Pine St. Ch., of wh. \$25 by Rev. and Mrs. G. S. Dickerman, const. L. M. Amy Elliot Dickerman, \$40; Bath, Miss Anne L. Palmer, \$15; Skowhegan, Aux., \$4; "Mission Circle," prev. contri. const. L. M. Mrs. J. A. Colby, \$8; Union Cong. Ch. S. S. \$3; "Ladies' Mission Circle," \$5.20; So. Berwick, Aux., \$3; Greenville, Aux., \$15; Blanchard, Aux., \$7; Calais, Aux. \$24.30; Yarmouth, Aux., \$26.50; Waterford, Aux., prev. contri. const. L. M. Mrs. Lydia H. Wilkins, \$13; Machias "Mission Circle," \$25; New Gloucester, Aux., const. L. M.'s Mrs. Sarah Bradbury, Mrs. Anne Haskell, Mrs. Sarah Keith, Mrs. Sarah Morgan, \$100; Portland, State St. Ch. Mission Sociable, \$75,		\$416 00
Total,	\$416 00	

### NEW HAMPSHIRE.

<i>Goffstown.</i> —Aux.,	\$10 00
Total,	\$10 00

### VERMONT.

<i>Lyndon.</i> —Aux.,	\$5 00
Total,	\$5 00
MASSACHUSETTS.	
<i>Auburndale.</i> —Aux., of wh. \$5 by Mrs. S. E. Aldrich, .83 by Arthur T. Hill,	\$10 08
<i>Braintree.</i> —Sadje Butler,	21
<i>Danvers.</i> —"Maple Leaf Mission Circle,"	50 00
<i>East Falmouth.</i> —Aux., \$1.89; "Helping Hands," \$1.61,	3 50
<i>Essex So. Conf. Branch.</i> —Miss H. K. Osgood, Treas. Salem, Crombie St. Ch., \$50; Georgetown, of wh. \$25 const. L. M. Mrs. Abby W. Marsh, \$55,	105 00
<i>Hampshire Co. Branch.</i> —Miss Isabella G. Clarke, Treas. Northampton, Edwards Ch. S. S., young ladies cl's, \$20; So. Hadley, Aux., const. L. M. Miss Mira B. Lawrence, \$25,	45 00
<i>Hanover.</i> —Aux.,	3 00
<i>Haverhill.</i> —No. Ch., Aux., of wh. \$25 by Mrs. Theodore Noyes, const. self L. M.,	71 00
<i>Ipswich.</i> —First Ch., Aux.,	51 50
<i>Medfield.</i> —"Morning Glories,"	6 75
<i>Newtonville.</i> —A friend,	2 00
<i>Newton Centre.</i> —Aux.,	26 90
<i>Norfolk Co. Branch.</i> —Mrs. Franklin Shaw, Treas. No. Abington, "Merry Workers,"	39 00
<i>Plymouth.</i> —"Mary Allerton Mission Circle," Mrs. Chandler's day sch. Pulney,	50 00
<i>Saugus.</i> —Mrs. M. A. Newhall, const. L. M. Anna F. Newhall,	25 00
<i>Sherburne.</i> —E. C. A.,	25 00

*Springfield Branch.*—Miss H. T. Buckingham, Treas. Springfield, First Ch., \$32.04; Sandford St. Ch. \$3.50; West Springfield, Park St. Ch., "Helping Hands," \$20; Holyoke Second Ch., \$105. 160 54

*Suffolk Branch.*—Miss Myra B. Child, Treas. Boston, Shawmut Branch "Mission Circle," \$150; Old So. Ch., \$267; Central Ch. Mission Circle's Fair, \$430.09; "Busy Bees," \$4; East Boston, Maverick Ch., Aux., of wh. \$60 by a friend; \$30 by Mrs. Curtiss, \$25 by Mrs. Albert Bowker, const. L. M. Miss S. A. Chester, \$200; Boston Highlands, Walnut Ave. Ch., Aux., \$1; Brookline Harvard Ch., Aux., of wh. \$25 by Mrs. Langdon S. Ward const. L. M. Mrs. E. J. Thomas, \$238.50; "Harvard Helpers," \$7; "Honey Bees," \$5.85; "Cheerful Givers," \$6; "Golden Links," \$5; "Lilies of the Valley," \$5; Cambridgeport, Miss H. Carter, for China, \$5; "Bearers of Glad Tidings," \$40; Dorechester, Second Ch., Aux., of wh. \$150 const. L. M's Lizzie M. Fuller, Annie A. Lowry, Ida F. Kendall, Millie M. Mansfield, Fannie L. Vose, Edith L. Preston, \$613.50; Village Ch., Aux., \$35; East Somerville, Franklin St. Ch., \$68; Hyde Park, "Heart and Hand Soc'y," \$50; Wollaston Heights, "Little Sunbeams," \$1.90. 2,132 84

*Uxbridge.*—A friend, 1 00  
*Waverly.*—Aux., 11 00

*Worcester Co. Branch.*—Mrs. G. W. Russell, Treas. No. Brookfield, Aux., \$30.50; Mrs. M. C. Drury, const. self L. M., \$25; "June Workers," \$10; Clinton, Aux., \$29.17; Weston, Aux., \$30; Worcester, Miss'y Asso., Union Ch., of wh. \$25 by Mrs. Hamilton D. Fay, const. self L. M. \$173; sale of Japanese articles, \$19.19; Spencer, Aux., \$39.09; "Riverside Helpers," \$15; "Hillside Workers," \$3, 373 95

Total, \$3,193 27

RHODE ISLAND.

*Rhode Island Branch.*—Miss Anna T. White, Treas. Pawtucket, Aux., \$56.63; Little Compton, Aux., \$6; Providence, Beneficent Ch., \$225; Foreign "Mission Circle," \$100; "Bayside Gleaners," \$50, \$437 63

Total, \$437 63

CONNECTICUT.

*Bridgeport.*—"Earnest Workers," \$30 00

*Eastern Conn. Branch.*—Mrs. J. C. Larned, Treas. Stonington, Agreement Hill, Aux., \$11.50; Putnam, a friend, \$1; Groton, \$15.70; Norwich, "Zenana Band," \$25; Broadway Ch., \$88.20. 141 40

*Hartford Branch.*—Mrs Chas. A. Jewell, Treas. Plainville, Aux., of wh. \$25 by Mrs. Lester Buell, const. L. M. Miss Lucy A. Peck as a memorial of Mrs. Candace Whiting, with prev. contri. Mrs. E. M. Pierce const. self L. M., \$46; Unionville, Aux., \$14.50; "Little Twigs," \$5; East Granby, Aux., \$2.50; Berlin, "Golden Ridge," \$60.25; Hartford, Windsor Ave. Ch., Aux., \$10. 138 25

*Lisbon.*—Aux., 13 00

*New Britain.*—Centre Ch., Young Ladies' "Mission Circle," 41 00

*New Haven Branch.*—Miss Julia Twining, Treas. Ansonia, \$40; Bethlehem, \$5; Birmingham, \$60; Bridgeport, \$80; Bridgewater, \$30; Cheshire, to const. L. M's Mrs. Sarah E. Stoddard and Miss Jenny E. Chipman, \$57.50; Clinton, \$41.41; Colchester, \$4; Derby, of wh. \$12 from "Mission Workers," \$70.75; East Haddam, of wh. \$50 from two friends to const. L. M's Miss Kate G. Tyler, of Hartford, and Miss Agnes A. Acton, of Saybrook, \$63.76; East Hampton, First Ch., to const L. M. Mrs. Amial Abell, \$30; Ellsworth, \$10.50; Fair Haven, Second Ch., \$60; Falls Village, \$9; Goshen, \$22; Haddam, of wh. \$8 from Young Ladies "Mission Circle," \$18; Harwinton, \$10; Higganum, to const. L. M. Mrs. Sarah E. Gladwin, \$25; Killingworth, \$11.60; Meriden, First Ch., to const. a L. M., \$25; Middlebury, \$15; Middle Haddam, \$5.45; Middletown, First Ch., \$70; South Ch., \$30; Millington, of wh. \$5 from "Little Belle Alione's Mission Friends," \$12; Milton, \$12; Monroe, \$40.50; Morris, to complete L. M. Mrs. James Blakeman, \$20; Mount Carmel, \$52; New Britain, Centre Ch., \$38.70; South Ch., of wh. \$82.54 from "Little Helpers," \$168.54; New Hartford, \$28.44; New Haven, Centre Ch., \$32; Ch. of the Redeemer, of wh. \$60 from "Aurora;" \$5

from "Morning Star;" and \$25 from Mrs. H. B. Bigelow, to const. L. M. Mrs. E. F. Merrick, \$150; College St. Ch., of wh. \$20 from S. S., \$28; Davenport Ch., from Mrs. Roxanna A. Bolles, to const. L. M. Miss Mary R. Bolles, \$25; Dwight Place Ch., \$33.40; Howard Ave. Ch., \$28.30; Third Ch., of wh. \$15 from "Faithful Workers;" \$45 from S. S., \$111; Yale College Ch., \$61; New Milford, of wh. \$50 from "Star Circle," \$14.53 from "Golden Links," and \$25 from Mrs. A. S. Rogers and Miss Charlotte Thompson to const. the latter L. M., \$244.20; Newton, \$10; North Bradford, \$30; Northfield, \$28; Norwalk, \$125; Orange, \$21.46; Portland, \$25; Reading, \$23; Ridgefield, \$36; Salisbury, \$7.88; Saybrook, \$5; Sharon, \$12.75; Southbury, \$29; Thomaston, of wh. from "Free Givers," by Mrs. Isaac Tuttle, \$25 to const. L. M. Miss Nellie J. Bidwell, \$93; Trumbull, to const. L. M. Miss Mary F. Nichols, \$28; Wallingford, \$3.71; Washington, "Willing Workers," \$35; Waterbury, Second Ch., Young Ladies' "Mission Circle," to const. L. M. Miss Martha C. Holmes, \$25; Watertown, from "Earnest Workers," \$12; and \$25 from "Gleaners," to const. L. M. Mrs. W. S. Munger, of wh. \$10 from Alma and Fannie Curtis, \$87; Westbrook, \$45; Westchester, of wh. \$17 from Young Ladies' "Mission Circle," to complete L. M. Mrs. Wm. T. Hutchins, \$27; West Haven, \$44.83; Whitneyville, \$50.50; Wilton, \$75; Winsted, \$65.75; Wolcottville, Miss Calhoun's S. S. Ch., \$2.50; a New Haven friend, \$5, 2,819 43  
*Westport.*—Aux., 36 00  
 Total, \$3,219 08

## LEGACY.

Legacy of Mrs. Elizabeth H. Goodrich, Middletown, \$50 00

## NEW YORK.

*New York State Branch.*—Mrs. G. H. Norton, Treas. Binghamton, Young Ladies' "Mission Circle," \$25; Aux., \$14.13; Baiting Hollow, Aux., \$4; Rochester, Plymouth Ch., Aux., \$40; Mt. Hor, "Mission Friends," \$14.25; Flushing,

Aux., \$13; Fairport, Aux., \$20; Kiantone, \$15.96; Wells-ville, Aux., \$20; Little Valley, Aux., \$5; Warsaw, Girls' "Mission Circle," \$37.50; Perry Centre, "Mission Circle," \$38; Rodman, "Willing Workers," \$32; Gloversville, Aux., \$40; Fairport, "Pine Needles," \$50; Westmoreland, Aux., \$5.45; Nelson Flats, Aux., \$5.34; Orient, Aux., \$10; Syracuse, Plymouth Ch., \$261; "Gleaners," \$25; Napoli, Aux., \$12; Morristown, Aux., \$12; Randolph, \$3.22; "Evergreens," \$5; Morrisville, Aux., \$14; Canandaigua, Aux., \$236; Franklin, Aux., \$25; Upper Aquebogue, Aux., \$10; Antwerp, Aux., \$25; Oswego, Aux., \$20.12; Walton, Aux., 17.32; Homer, Aux., \$27.85; New York City, Tabernacle Ch., "Cheerful Workers," \$337. Expenses, \$43.08. Balance, 1,377 06  
*New York City.*—Olivet Mission Asso., Infant Cl., 20 00  
*Potsdam.*—A friend, 1 60  
*Rochester.*—Mrs. C. Dewey, 10 00  
 Total, \$1,408 66

## PENNSYLVANIA.

*Philadelphia Branch.*—Mrs. A. W. Goodell, Treas. Orange, Aux., \$17.75; "Mission Circle," \$20; Plainfield, Aux., \$15; East Orange, const. L. M. Mrs. R. B. Howard, \$25; Washington, Aux., \$45; Jersey City, Aux., \$48; Phila., Aux., of wh. \$25 by Mrs. Chas. Burnham, const. Miss Ada Haven, L. M., \$74.13; Vineland, "Little Pilgrims," \$50, \$294 88  
 Total, \$294 88

## OHIO.

*Cincinnati.*—Vine St. Ch., "Willing Workers," pupil at Harpoet, \$40 00  
 \$40 00

## CANADA.

Canadian Woman's Board, \$150 00  
 Total, \$150 00  
 General Funds, \$9,174 52  
 LIFE AND LIGHT, 311 06  
 Weekly Pledge, 2 64  
 Leaflets, 2 27  
 Legacy, 50 00  
 Total, \$9,540 49  
 MISS EMMA CARRUTH, Ass't Treas.

# Board of the Interior.

TURKEY.

WIDE-OPEN DOORS IN BULGARIA.

BY MISS E. T. MALTBIE.

WE are indeed passing through a very important crisis; many things show us this. The nation is as restless as the sea, and every one seems to be expecting great events and changes. Amidst all this restlessness, it is marvelous how the work opens up before us. There were never such opportunities of reaching all classes. The sale of Bibles and religious books in both the Russian and Bulgarian languages is unparalleled. The demand has been so great that the missionaries have not been able to supply it.

Two of the girls of our first class have been engaged for the last three months among the refugees in Djumia, and have not only been the means of relieving much suffering, but also, we trust, of comforting and helping many a burdened soul. They gathered the women together, and cut garments for them to sew for distribution. Such was their destitution that they were thankful to work all day for a loaf of bread and the privilege of sitting in a warm room. They often had as many as sixty of them in their house. Each morning Mr. Clarke conducted worship, and many who had never heard the blessed Gospel, have thus been permitted to learn of salvation through Christ. Some weeks ago our first assistant, Stomata, joined them with the expectation of opening a hospital for the sick. Although we did not know how to spare her from the school, we felt that we must make the sacrifice for the sufferers. For want of funds — the money not coming from England that was expected — they were not able to gather in the sick, but they remained there, going about among them, and doing what they could for their souls as well as bodies. They had some experience with Lady Strangford in her work here, and so are able to administer simple remedies, and do much to alleviate suffering. The Russian Governor in Djumia was much interested in caring for the refugees, and did all he could to assist Mr. Clarke in his relief-work.

There is less prejudice against our schools than formerly. We have almost weekly applications from different places, and the Theological School has increased in numbers. We never had so

many full-pay scholars, and others are expected. One man of considerable wealth, on his death-bed so arranged his will that all of his children should be educated in our schools. A daughter of this man we expect soon.

It seems to be just the time now to enlarge our borders, and expect great things of the Lord. Our school ought to receive larger donations, so that it might be placed upon a firm basis, and become a mighty power in the land. No other school here has the same influence even now; but we need means to fit it up with all the necessary appliances of a first-class Christian institution. The prospect is that we shall have all the pupils we can accommodate in future, if we but have the means to sustain the school. Oh, that all Christian hearts might be opened to understand the joy of giving!



### AN ARMENIAN WEDDING IN ERZROOM.

BY MISS C. O. VAN DUZEE.

IN Erzroom, when a mother has a son whom she wishes to engage, she invites two or three neighbors, and, with their knitting or spinning, they go to the house of some marriageable girl and talk with her mother. The girl is called in, that they may see if she is healthy and handsome; then she is sent out again, and arrangements are completed by the parents.

In a few days several friends of the prospective bridegroom go to the girl's house, and a formal engagement takes place, probably without the presence of either the young man or woman. He has, however, sent some gift to her by his father or brother, as a sign of engagement. Among the Armenians of the old faith this is usually some ornament of gold; among the Protestants it is a large family Bible; or, if the bridegroom is poor, a prettily-bound Testament and hymn-book. After the betrothal the young people are not allowed to see each other until they are married, and very likely they had not met before the engagement, though among our Protestants they would, without doubt, have done so.

As in America, so here, an engagement may last a month or several years, according to circumstances; but the circumstances which influence such things here are very different from those at home. The "great fast" of forty-nine days may be close at hand, and a wedding would be out of place during that time. I have known of the marriage of a man in three days after the death of his first wife, for this reason. The most common reason is, that

the prospective mother-in-law wants help in her house-work, and the son almost invariably takes his wife to his parents' home.

Weddings always take place in the evening, and the festivities continue from two to four days. On the appointed evening the friends of the bridegroom assemble at his father's house, and the bride's friends at her father's. A few men and women go from the house of the bridegroom "to bring the bride," the men in front and the women behind, all with lighted candles in their hands. Often some of the young men in front are dancing, leaping and singing, sometimes fairly screeching. At the bride's house they are treated with sweets, coffee, and, oftentimes, wine.

Then they take the bride, the women leading her, as she is covered so that she can see nothing, and thus they go either to the Armenian church or Protestant chapel. In the latter the thick covering is removed, only a thin veil remaining over the face of the bride, and the ceremony is the same as ours at home. In the Armenian church the thick covering is not removed, and the bride and groom stand face to face, with their heads bowed till they meet just above the forehead. A silver cross is placed so as to lie on both heads, and is held there by the god-father of the groom. A service is then read over them, which continues about half an hour; after which they leave the church in the same manner as they came.

When they reach the house of the groom, he goes in and seats himself among the men, who are sitting, arranged according to rank, on cushions on one side of the room; the women being seated in the same way opposite them. The bridegroom's friends salute him, some of them with a hug and kiss. The bride's thick veil is removed, leaving only her thin one, and a girl of fifteen or sixteen, a relative of the family, takes hold of her arm and leads her into the company. Her hands are folded one over the other in front of her, her eyes are cast down to the floor, and they both walk as slowly as possible. She is led to the man highest in rank, when she stoops, takes his hand, raises it slowly to her lips, and puts it down again. She stops before the next in the same way, and so on down, ending with the little boys.

She does the same to the women and girls; and is then led to a corner at the head of the room on the women's side, where she is expected to stand with her eyes on the floor until some one tells her to sit down. When any one enters the room she must go and kiss their hands, return to her corner, and await a similar command before she can be reseated. Sometimes she is forgotten, and allowed to stand a long time.

No one talks to her, though they may talk about her. While they

eat, which the men and women do separately, she is still in the corner, standing or sitting, according to circumstances. She is taken into the kitchen to eat.

These ceremonies last for three or four days, and then the poor bride becomes the servant of the family. No service is too menial for her. She must not speak aloud in the presence of her father-in-law, mother-in-law, or any of her husband's male relatives, until the mother-in-law gives her permission. She will generally be allowed to speak in her natural voice in a year; but perhaps she may not for ten years: all depends on the disposition of the mother-in-law. There is a difference, too, when there are younger brothers in the family; for when one of them is married, the older bride takes a higher position.

In the customs here mentioned lies the secret of the wish of Eastern parents for sons; there will be some one to take care of them in old age, both in-doors and out, while their daughters must soon leave them to become the servants of others. Strange though it seems, a mother does not treat her daughter-in-law any better, because she knows that her own daughter must soon occupy the same position in some other family.

In Erzroom, girls are generally married at from fifteen to eighteen years of age. But in years past they were married at eight years old or younger, and this custom still prevails in many places in the interior.

Real Christianity takes the sharp edge from all these customs, though they cannot be entirely set aside. The mother-in-law will give the bride permission to speak in two or three months, or, perhaps, sooner; and the family will be kind to her, so that her life will not be one of virtual servitude. Little by little the Gospel leaven is at work, and girls are allowed to remain unmarried longer; their wishes are oftener consulted as to whom they shall marry; and their life after marriage is becoming more what it should be.

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#### MARSOVAN PAPHYROGRAMS.

A CONFLAGRATION three nights ago in the market destroyed one hundred and fifty shops. Protestants lose heavily — some their all. Cause, probably spite or plunder. A similar calamity has lately visited Unieh, on the seaboard, where we have had to send help.

THEOLOGICAL SEMINARY is again under full headway; students have had interesting experiences in vacation labors — doors wide



open; either Erzroom or Cesarea field could employ all our students, and cry for more. The young men are nearly thirty in number, and appear as well, at least, as we did when we were students.

THE GOSPEL seems to have a sharp edge here; it is mowing down tobacco, wine-drinking and other vices in a manner quite refreshing; smokers and drinkers of forty years practice are breaking off entirely. A wealthy man lately became a Protestant, and a Christian, we hope, who had gone largely into tobacco planting. He was told that it was selfish, and contrary to the Gospel, to engage in a business which would benefit no one's body or soul, but only his own purse. After a day's reflection he relinquished his project, paying damages to some parties, and sacrificing a prospective gain of £100.

REFUGEES from European Turkey are numerous here, during and since the war, mostly destitute. In back districts some have taken to seizing and selling them as slaves; women and children especially fall an easy prey. In Vezir Keopreu, over the mountain north of here, one of these refugees came into Protestant service; at the close he rushed to the pastor, and said: "My sister and her children are seized; we are all going to be sold as slaves!" He begged for deliverance, kissing the pastor's hand, who replied, "You shall be delivered." The pastor then went and ascertained what parties were carrying on this nefarious trade, and publicly demanded of the local government that said persons be required to prove, — 1st, *That slavery is allowable under the present law of Turkey*; 2nd, *That those detained were their slaves*. At this the guilty parties became alarmed, and withdrew their hands from the prey. It appears that thirty or forty (whites, not blacks) were thus delivered from impending bondage. It costs American Christians one half of one hundred and forty-four dollars a year to support said pastor; the people, though very poor, raise the other half.

*Query.* — Do those refugees think it pays for Americans to spend that amount of money in this way?

[The above "Papyrograms" came in a private letter to a friend of one of the Missionaries in Marsovan.]



THE "Chinese Encyclopedia," published at Peking, contains over 50,000 names, and costs \$7,500 per copy.

## Home Department.

### AN INDIA SHAWL.

BY MISS MARY EVANS.

It was not an extravagance. Its owner had suffered no pangs of remorse since it had come into her possession. On the contrary, Mrs. May counted it among those happenings which she had learned to call "providences." She believed that the Lord who "so clothes the grass," has thought for the needs and the pleasure of His children; and more than once she had given thanks for what proved to be just the right garment, fitting into the right place in her wardrobe. Her husband smiled at what he was pleased to call her fancy. He could not see how the Lord could look after the wardrobes of women in these days, whatever He might have done for the dwellers in lands where fashions do not change with every season. But this little wife was so wise and true, so much of his happy life was associated with the simple, graceful fashioning of her garments, that he was content with the fancy—even thought it poetic; and when the India shawl found its owner, without a search on her part, and just when a wrap was needed, he said, "Well, this is remarkable, Helen; this is another of your 'providences.'"

It was not an expensive shawl. It was a wrap for an evening ride. Once it came over the ocean, and did good service on the deck of the steamer. It might be thrown over one's feet in an after-dinner siesta; it might serve certain purposes as drapery in these days of *portieres*. It was of coarse material, covered over with hand work, stitch by stitch, till the red ground was hidden, or shown only for some effect in color. It was wrought in Delhi, the sign manual being certain quaint vegetable forms peculiar to the workers of that district. The threads were coarse; but, unlike some later attempts to meet an increased popular demand, they were of the old colors, blue and yellow and green, and the cool Indian red.

Mrs. May liked to let the shawl lie in easy folds where it happened to be dropped, that she might mark the richness of the blended tints, and the effect of the outlines in white, appearing, disappearing, and lighting up the whole; and she remembered that an India shawl was made to be twisted for girdle or turban, and not to be spread upon the shoulders with all its patterns distinctly defined.

She liked to trace the pattern in its intricacies, remembering for how many generations these, and only these designs, had been wrought, till, at last, they wrought themselves without a copy, as if the art was in the artist's finger-ends. Our little woman was an artist and a poet, though she had never painted a picture nor written a poem; and she often seemed to see the forms and colors of a tropical vegetation, the dark faces and little forms of those who wrought with the needle or at the loom, and seemed to hear the tinkle of their ornaments mingling with their softly flowing speech. Now, with all the genuine pleasure which it may be seen that Mrs. May found in her India shawl, perhaps there was this measure of pride—pride in its most refined form. It was a satisfaction to be able to appreciate the beautiful, and not value it merely for the money's worth. Indeed, she doubted whether her neighbor in the somewhat vulgar new house over the way—the house of pale red brick with yellow stone trimmings—knew that there was anything in her magnificent Cashmere but a thousand dollars.

She doubted whether this same neighbor knew that these Hindoo workers were of the same stock with ourselves—old Aryans, with many a root word strangely akin to those of our own tongue. She did not remember to have seen Max Muller's works, or anything on comparative philology, in the new library, so cold and stately. Now, Mrs. May knew all this about the Hindoos, and more; and it was the India shawl that had stimulated her researches. She was fond of working up a subject exhaustively, and her husband was her ready helper. There were no little ones to interrupt. There was not great wealth, but there was always money for the help of the needy, as well as for the means of culture and recreation. There were books on shelves within reach—books that were used; there were pictures on the walls, and pottery in its place, ministering to the sense of beauty in daily use. There were magazines and reviews, *Littell* for Mrs. May, and *The Nation* for Mr. May; and, just now, new books on art, one or two papers, born of the impulse which the Centennial gave, devoted to "art in the home," "decorative art," "art needle-work," and under them all, a small magazine with purple-blue covers (Mrs. May objected to the color, as not in harmony with LIFE AND LIGHT); and under the little magazine another, with an old familiar name; and another and another, till the missionary work of the Church was represented. Mrs. May owed it to her school life that she knew, and loved, the work of Foreign Missions.

It was not born in her, nor taught her in her early home, but she had heard the sainted Fidelity Fisk, when, on her return from Persia, she traced in thrilling words the progress of the leavening

Gospel among Nestorian girls and women. Others from distant lands had pleaded for light for those who sit in darkness, and, from her side, classmate and friend had gone to carry the light; and so she had never lost her interest in the work to which she pledged herself in those days of her enthusiastic girlhood. Sometimes it had seemed to her that she must go "far hence;" but the love that had led her to this happy home had settled that question, and she pledged herself anew to a special interest in the foreign field, because she had received so freely. Her husband said he did not believe in foreign missions, but he believed in his wife; and he had learned that her interest in a far-away work did not lessen her interest in the "heathen at home." In quiet Sunday afternoons, as they walked home from the mission-work which they shared, he listened, almost reverently, to her earnest voice repeating the grand Gospel promises about "the wilderness and the solitary place," and "them that dwell in the land of the shadow of death;" and it was noticeable that Mr. May's contributions to foreign missions had more than doubled within a few years, and his pastor had seriously contemplated asking him to take part in the monthly concert, about to be revived. But of late there had been some abatement of interest. There had been the interruption of months of travel, and then guests in the home; and the last monthly messages from distant lands were lying unread.

Just now, there was a movement among some of Mrs. May's friends to form an art club, and her co-operation was called for. "A paper on Indian art, Helen — that shall be your first contribution," said the intimate friend, who knew of her studies; and the India shawl hung over an arm-chair for an inspiration, the books were piled on the library table, and pen and paper were ready. There were incentives, too. Her husband first, and his pride in her knowledge of the subject, her ready speech and graceful manner. And the club was composed of some of the most refined people in the city. A reviewer of books, a writer of poems, a traveler of wide reputation, would all be present. It was much to have been asked to prepare something for the first meeting: it would be more to prove herself worthy of the honor.

By whose ordering was it that her eye fell on a corner of the little magazine with the purple-blue covers, as it peeped from a pile of papers? and what led her to open to "Missionary Correspondence" there, to find India and one of Mrs. Capron's graphic sketches? Mrs. May could not pause till she had read and re-read. And then the tears came at the word of a lowly woman who in darkness had seen great light. She was "that sinner" of whom an earlier number of the magazine had told; and now she says,

“This Lord and Saviour is mine. I have come to know it is true. It is here in my heart.” The art, the literature of India, its palmy plains, its glorious mountains, its peoples, its mythology, vanished out of mind; and Mrs. May sat in the little company of Bible-readers—a group of women who bore upon them the marks of long and sore bondage. What had it availed for them that theirs was the land of decorative art—that the pearl of mausoleums gleams beside the Jumna, and the temples of Madura are still wonderful in their sculptured magnificence?

We are not wont to go to Ruskin's works for confirmation of what we read in our missionary magazines; but Mrs. May knew where to turn to a passage read before, but read now with another meaning—a passage written when the horrors of the Indian mutiny were thrilling England, and when the relief of Lueknow was reflecting unfading luster on the sturdy Highlanders from dark and cold unartistic Scotland. Of India he writes: “The love of subtle design seems universal in the race, and is developed in every implement that they shape, and every building that they raise; it attaches itself with the same intensity, and with the same success, to the service of superstition, of pleasure or of cruelty; and enriches alike, with one profusion of enchanted iridescence, the dome of the pagoda, the fringe of the girdle and the edge of the sword.” And after a tribute to the Highlanders, this in conclusion: “Out of the peat cottage come faith, courage, self-sacrifice, purity and piety; out of the ivory palace come treachery, cruelty, cowardice, idolatry.” And what the glowing words of Ruskin tell us of opportunities misused, and human life held of little worth, many an earnest missionary has confirmed who has seen the habitations of cruelty, who has mourned over the tyranny of caste, the bondage of women, the pains of the body, and the tortures of the spirit.

But what pen has recorded the waste of life and treasure that has gone on from generation to generation? What matters it that the Vedas contain passages simple, yet sublime, if to those who live in the land of the Vedas, no word of hope, no inspiration to a better life has come? What matters it that there are suggestions of a faith in the remote past—a faith with likeness to our own, a feeling after the truth of our “Blessed Trinity,” and a dim foreshadowing of “the incarnate mystery in which we fix our trust”—if to the common people these are as if they were not? Sorrowing, suffering humanity has borne its burdens, has known its dreary penances and dreadful tortures, and has not known Him who came to heal and help, and to bear the sins of the world. Stirred for a time by the preaching of Buddha, roused by the sharp discipline of the sword of the Great Prophet, the people of India have settled into

apathy. "It is better to sit," is the old proverb. It is better to sit and let the priests dream dreams, and the hermits grow holy, and the minaret cry sound forth to a soulless prayer. It is better to die and to go, we know not whither. Alas for India! Alas for the land of the shadow of death. But another picture grew out of the reverie—the woman who has found the Friend who ever lives, and women like her who know the rest of faith and joy of consecration. Dear Christian women! the reverie ended in a prayer.

Did she write her paper on art? or did she throw her books aside, and read, henceforth, nothing but missionary literature? She read and wrote, and nothing came amiss—a page from Hindoo mythology and history, a page from the great art critic, a page from *The Missionary Herald*; and when she read her paper at the meeting of the art club, admiring friends thought she had never seemed so ready and so bright. True, there was a serious side to Indian art as she portrayed it; and, somehow, the far-away people seemed near and of kin, and a vague sense of responsibility was stirred in the hearts of some who were owners of India shawls, and had specimens of curious carved work in their cabinets, and were fond of ornaments fashioned like Indian bangles. It might develop into genuine interest in the souls of men and women, and it might not. The reviewer who wrote for the daily paper an account of the meeting of the art club, while he praised Mrs. May's graceful and able paper, inwardly reflected on the possible connection between art and religion; but failed to grasp it, and wondered what it was in that paper which gave it peculiar force, as well as charm.

An art club meeting and a woman's missionary meeting, apparently so far removed, and yet Mrs. May found them so near. The missionary meeting followed the art club meeting in a few days, and Mrs. May was ready for it. India was on her heart—India's regeneration the subject of her own earnest prayer. She told the story of the dear old woman of Madura. There were prayers for the native Christians—there was a special gift for the work. There had not been such a missionary meeting for months.

And so, by a way that she knew not,—a way not supposed to lead to foreign missions,—she had been led. She calls it the message of an India shawl; and this is the word which she repeats to others, having learned it well for herself: Art is not salvation for any people, and the lesson of art in India and in other lands is, that all alike need salvation. We must not take their work, and be enriched by its beauty, and not give back to them more freely the bread of life. It is study that "profiteth nothing" which does not lead to sympathy with our fellow-men, and a quickened impulse to do

them good. But a study of God's ways with the children of men, and of their feeling after Him, if haply they might find Him, a study of their religion, their history, their language, their art, may fit us for a deeper insight into the promises, and may make us more ready to obey His command to disciple all nations, to preach the Gospel to every creature.

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### ANNUAL MEETINGS.

LONG before this reaches the eyes of our readers, they will no doubt have seen in the *Advance*, a report of the Sixth Annual Meeting of the Ohio Branch, held at Cincinnati, May 7th and 8th at which the Misses Ely, of Bitlis, were present, and told of their deeply interesting work in Turkey.

THE Annual Meeting of the Woman's Presbyterian Board of Missions of the North-west, held at Toledo, Ohio, April 23d and 24th is described as follows by one of our delegates in attendance:—

"The meeting was indeed a grand one, and well calculated to increase interest in the cause. The attendance was immense: at every session the church was packed. Over five hundred delegates responded to the roll-call.

"The 'thank-offerings' which were passed up to the platform amounted to the goodly sum of nearly three hundred and fifty dollars."

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## RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM APRIL 16 TO MAY 16, 1879.

MRS. J. B. LEAKE, TREASURER.

#### OHIO.

OHIO BRANCH.—Mrs. M. B. Monroe, Treas. *Akron*, for Miss Parmelee, \$26; *Atwater*, Aux., for Miss Parmelee, \$5; "Mission Circle," \$12; *Bellevue*, for Miss Parmelee, \$25; *Cambridgeboro*, \$5; *Charlestown*, \$2; *Chardon*, for Miss Parsons, \$5; *Claridon*, for Miss Parsons, \$7.11; *Cleveland*, Plymouth, Aux., for Female Dep't of Harpoot College, \$100; *Elyria*, \$5; *Geneva*, for Bible-reader at Magdalena, \$14.43; *Hampden*, for Miss Parsons, \$5; *Harmer*, with prev. cont. const. Mrs. M. F. Turner, L. M., \$9; *Jefferson*, \$6; *Kelloggsville*, \$5; *Marysville*, Aux., \$19; Y. L. M. C., \$5; *Madison*, for Miss Parsons, \$5.60; *Mt. Vernon*, \$13; *Nelson*, Aux., \$7.50;

"Gleaners for the Lord," \$3; L. Newberry, for Miss Parsons, \$4.25; *Painesville*, for Miss Parsons, \$19; *Randolph*, \$13; *Ravenna*, of wh. \$10 is for Miss Collins, \$20 90; *Rootstown*, for Miss Parmelee, Aux., \$25.50; "The Workers," \$5.50; *Steubenville*, Aux., for Miss Parmelee, \$5; "Young Missionaries," of wh. \$10 is for Miss Collins, \$15; *Saybrook*, \$23; *Twinsbury*, for Miss Parmelee, \$13; *Thompson*, for Miss Parsons, \$2.94; *Talmadge*, Aux., for Miss Parmelee, \$26; "Cheerful Workers," \$30; *Wakeman*, Aux., \$11.31; "Mission Band," \$5; *Wayne*, \$5; *W. Williamsfield*, \$8. \$517 54

*Cincinnati*.—Young Ladies of the Vine St. Cong. Ch., of wh. \$34 for the support of Evan-

ka Acrabova, the rest for a Bible-reader in the Cesarea Mission,	82 00
<i>Lyme</i> . — Mission Band, for pupil in Mrs. Coffing's School,	\$23 18

Total, \$622 72

## INDIANA.

<i>Kokoma</i> . —	\$6 00
Total,	\$6 00

## MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, Treas., Jackson, <i>Almont</i> , \$27.31; <i>Ann Arbor</i> , \$30.57; <i>Armada</i> , for Miss Pinkerton, with prev. cont. const. Mrs. A. Frost, L. M., \$10; <i>Detroit</i> , First Ch., "Sunbeam Band," \$25; <i>Galesburg</i> , \$13.65; <i>Greenville</i> , for Miss Spencer, const. Mrs. J. L. Patton and Mrs. C. C. Ellsworth L. M.'s, \$50; <i>Owosso</i> , for Miss Spencer, \$16.79; <i>South Haven</i> , Mrs. A. J. Pierce's S. S. Cl. for school in Dakota, .21,	\$173 53
<i>St. Joseph</i> , for Dakota,	22 60
Total,	\$196 13

## ILLINOIS.

<i>Amboy</i> , Aux., \$10.85; S. S., \$9,	\$19 85
<i>Champaign</i> ,	11 50
<i>Chicago</i> , First Ch., for Miss Patrick, \$31.40; New England Ch., for Miss Chapin, \$20.15; Mrs. Chesbrough's S. S. Cl. of boys, for Miss Porter, \$5; Tabernacle Ch., \$3.38; Union Park Ch., for Miss Van Duzee, \$83.50; Bethany Ch., \$10,	153 43
<i>Elgin</i> ,	42 81
<i>Farmington</i> , for Miss Bliss,	28 00
<i>Galesburg</i> , First Ch., Aux., \$32.85; Philurgian Soc., for Miss Bliss, \$25,	57 85
<i>Geneva</i> ,	9 00
<i>Glencoe</i> ,	5 00
<i>Granville</i> ,	11 50
<i>Kewanee</i> , for Samokov Sch.,	20 00
<i>Providence</i> ,	15 00
<i>Rockford</i> , First Ch., for pupil in Bridgman Sch., \$40 for Miss Diamant, \$95.20,	143 40
<i>Roscoe</i> ,	12 00
<i>Sheffield</i> ,	6 75
Total,	\$586 83

## WISCONSIN.

<i>Laneaster</i> ,	\$5 00
<i>Milton</i> , for Miss Taylor,	10 00
<i>Milwaukee</i> , Spring St. Ch., "Mission Band," for ass't teacher at Mamisa,	25 00
<i>Plattville</i> , for scholarship at	

Samokov,	16 00
<i>Racine</i> , for Manisa sch.,	40 10
<i>Ripon</i> , Const. Mrs. Jane Evans, L. M.,	25 00
<i>Waukesha</i> ,	25 00

Total, \$146 10

## IOWA.

<i>Big Rock</i> , for Miss Day,	\$10 00
<i>Burlington</i> ,	7 60
<i>Clinton</i> , for Miss Day,	30 00
<i>Creston</i> ,	11 00
<i>Davenport</i> , for Miss Day,	12 50
<i>Denmark</i> ,	27 00
<i>Des Moines</i> , "Prairie Chickens," for pupil in Bridgman Sch.,	25 00
<i>Dubuque</i> , a friend,	1 00
<i>Durant</i> , for Miss Day,	5 00
<i>Fairfax</i> , "Christ's Willing Workers,"	2 18
<i>Fairfield</i> ,	6 00
<i>Genoa Bluffs</i> , for Miss Hillis,	2 03
<i>Green Mountain</i> , "G. M. Helpers," \$4; Mrs. H. L. Chase, for Miss Barrow's health tour, \$10,	14 00
<i>Grundy Center</i> , Mrs. T. J. Noll,	1 00
<i>Keokuk</i> ,	5 00
<i>Marshalltown</i> , Mrs. T. J. Goudy's S. S. Cl. of boys, \$2.40; Logan Mission So., of Marshall Co., \$5; all for Miss Hillis,	7 40
<i>McGregor</i> ,	8 98
<i>Montour</i> , "Willing Workers,"	5 00
<i>Osage</i> ,	4 55
<i>Reinbeck</i> , toward a scholarship at Samokov,	10 40
<i>Stacyville</i> ,	4 00

Total, \$199 64

## MISSOURI.

<i>Kansas City</i> ,	\$9 50
<i>St. Louis</i> , Mrs. M. S. Hewes,	2 00
Total,	\$11 50

## MASSACHUSETTS.

<i>Melrose</i> , "E— Shien Mission Circle," for support of a girl of that name in Bridgman School,	\$24 00
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## MISCELLANEOUS.

Sale of envelopes and pamphlets,	\$12 11
Total for the month,	\$1,805 03
Previously acknowledged since Nov. 1, 1873,	8,388 91

Total, \$10,193 94

## OMISSION.

In the May number, under the head, "Michigan Branch," *Alamo*, \$6, was left out, although the total included that amount.



# Board of the Pacific.

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## THE "HOME" IN KIOTO.

THE "Home" in Kioto for girls is bound to us of the Pacific by very tender ties. Not that we contributed anything to the erection of the building; but on account of Miss Starkweather, who was adopted by our Board three years since. Through the Board of the Interior—with whom, at that time, we were directly coöperating, and with whom we had such pleasant fellowship that it was with most regretful feelings that we untied our little boat and sailed away by ourselves—through these ladies we heard of Miss Starkweather; of her consecration to the mission-work; of her destination—Japan; and of the fact that, as yet, she had not been adopted by any society at the East. This led us, in the exercise of faith, to assume her support, which we did in January, 1876. In March of that year we had the pleasure of greeting her in a meeting called for the purpose in Dr. Stone's church—a memorable meeting, and one which lingered long in the memory of those present. Beside Miss Starkweather there were Mrs. Leavitt—then a bride—and Miss Barrows, also bound for Japan. Those who, in the East, so frequently give the welcoming and the parting hand to missionaries in their going-out and coming-in, do not know how tender was this meeting in this, our first experience.

We had entered upon direct foreign mission-work rather gingerly, facing, in our own consciences and those of others, the often misdirected quotation,—not found in the Bible, however,—“Charity begins at home;” and so this particular meeting furnished, to our somewhat lagging hearts, the requisite enthusiasm.

The ladies' parlors of Dr. Stone's church, in San Francisco, were filled to their utmost capacity, as we listened to Miss Starkweather's religious experience, and of the way the Lord had led her to take up direct work for Him in a foreign field. It was a family meeting, and so we may not disclose all the revelations of heart-life given to us then. Suffice it to say, it more than satisfied our questioning hearts, and we felt that she was worthy to be one of the first fruits of our offerings for the Master. “Not I, but Christ that liveth in me,” seemed to be the key-note of her life. Neither shall we forget

the impression made upon us mothers by the words of Mrs. Leavitt, as she said she received her first impression of mission work when, as a child, she was taken by the hand of her mother to the mother's meeting and mission circle, to listen to the prayers and conversation of the women who had thus gathered. We remember Miss Barrows also at this meeting when we read of her work in the Home at Kobe, and rejoice in all that the Lord has accomplished through her. And so quickening did we find the spirit of this gathering, and, after prayer, we were in such an atmosphere of faith, that at this time we also adopted Miss Rappelye as ours. A bountiful lunch was spread in the church for this occasion, to cement the bond by the never-failing cup of tea, and the breaking of bread.

Since that time we have followed Miss Starkweather's work with unflinching interest, and have been in constant communication with her. Her picture is in our homes and in our hearts. She has been thoroughly identified with, and is a leading spirit in, this Home in Kioto—that wonderful old city, full of quaint antiquities; where "Japan's sad daughters" have been bred in an atmosphere containing a strange mixture of heathenism and civilization, of ignorance and culture. It is said that the "romance of missions" is past. If by "romance" is meant a false glitter, or the enchantment that distance lends, so it is; but if we mean the light that streams from the "cross of Christ in which we glory," then we still have the "romance of missions."

This Home building was finished a year since, on the 4th of July, and is complete in all its appointments and requirements for its needs. We picture it to ourselves, with its piazzas, its numerous airy, sunny rooms; its pleasant hall, where hangs Miss S's "Good Shepherd," which, we imagine, often preaches a sermon for her; its pleasant grounds with trees, and, perhaps, as at Kobe, camelias, planted under her supervision—all this—how much it means to these dear girls just emerging from the shadow of heathenism, and awakens the inquiry, Why did we not do it before? Why was not this "woman's work for women" sooner projected? Its need was shown in heathen lands by the statistics of their churches, the reverse of ours, the much greater number of male members, and by the schools, for boys, which are educating so many young men for native pastors. Where are suitable companions to be found for them except in like schools for girls? Late news from Japan tells of the awakening throughout its length and breadth in the matter of education. We read of State Normal schools, of Government schools, taught, many of them, by some of our own countrymen, and by Englishmen.

What this people may become, with its gentleness, native politeness and many attractive traits, under the sweet influence of the world's Saviour, made known to them by our own missionaries, a few years only may disclose to us. Our Sabbath School lesson has it, "In the last days the mountain of the house of the Lord shall be established in the top of the mountains, shall be exalted above the hills."

Under date of Kioto, March 18, 1879, Miss Starkweather writes of one of the teachers graduated from the training school:—

"From the first of his awakening in Kumamoto, his brave heart has moved with longing to elevate the condition of women of his country. He, after his appointment, wrote immediately on to Tokio, to the directors of the Girls' Normal School, for a circular, and when returning home this summer, intends visiting all the girls' schools he can. He is a fine student of English and Chinese, besides his own language. Not unfrequently I find him citing Hannah More and Mary Lyon,— whose lives are in the library,— to cheer the sisters in their struggle after a noble life.

"I often long for more books illustrating the noble deeds of women in the past. Any who read this, and will send such a book, though it may long have been consigned to the top-shelf of library or store-room, could do untold good. Any recent fresh clippings, too, I could put into hands, causing them to bring forth a hundred-fold. Who are to be the educators of this people? You know Satan is working, and loads of infidel books are burdening bookshelves in Japan. I am often plied with questions concerning things of the most recent occurrence, sometimes before I can possibly find time to look within the label of my newspapers.

"No words can tell the trials and heart-aches of those who 'will be righteous' in this land. Not long ago I went to call on a lady, who was married about a year since, and brought a letter to the church here. Her husband—an officer in the army—was not a Christian, but promised not to oppose her faith. He is said to be very much of a gentleman, and for some time attended the preaching, bringing sixty non-commissioned officers with him at one time. They are now living about seven miles from here—their residence alternating between that place and another, about equally distant, every six months. She was possessed of rare grace and beauty, and the quick tears betrayed the sensitive heart, when her old, pleasant associations were referred to, and she realized the present loneliness. We tried to help her see how she could forget herself, in making others happy, and leading others to a precious Saviour's love. She called at our house, by agreement, a few days

later, and came in upon a praise-meeting afternoon, into a large company of Christians. In closing we sang, by her selection, "All the way my Saviour leads me." Dear child! God grant she may be led by Him, and the great multitude of Japan's 'sad daughters'!

"Oh! it is so glorious to be permitted to do anything — anything in helping these dear ones to the light! Some one recently asked me from America: 'Have you ever been sorry you went to Japan?' Pardon me if I tell you that I laughed, in spite of myself, as I read it; and 'No—a thousand times no,' came involuntarily to my lips. Oh! how I long more and more to be filled with the Holy Spirit, and reflect His own influence on all around! Oh! the privilege of doing anything in reflecting this image here! I know, from delightful experience, that one need not come this distance to first find perishing and parched souls.

"But then so few, comparatively, can or will come here, what a privilege is ours! You will understand the delightful experience referred to above; would that all souls in our own fair land were quenching their thirst at the 'living fountain;' but if not, ours is the only true joy in any land, 'to give to drink,' is it not?

"During vacation, I took a friend to see the famous temple here, and my heart was never more stirred. The annual exhibition had just opened, and that, with the return of the delightful spring days, drew out great crowds at all the temples, mostly from the country. These are gala-days for the priests, and the breath of some who came near us showed, as well as their manners, that they were indulging freely in *sake*, their national drink, brewed from rice. One very old lady, scrupulously neat, with teeth all gone, and charming, gentle manners, tried to convert us; and as she advanced nearer to worship, beckoned devoutly and most complacently toward the shrine, and told us with a bright face that 'the believer in Buddha was of all most blessed: while she began that one pitiful petition, 'Namn, amada Buttah' 'Save, O Buddah.'

"I recently found a child's missionary hymn in a book I brought from home, which tells the simple story:—

"I often think of heathen lands,  
 Far, far away:  
 Oh! how I pity children there,  
 Far, far away.  
 For there each heathen child is led,  
 To bow to idol gods its head,  
 While many muttering charms are said,  
 Far, far'away."



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